

Supplementary Indo-Scythic Coins.

Fig. 24, *Obverse*. Bust. Greek legend BACIAEVC OOH MV KAAΘICHC

Reverse. Standing figure, naked, with three tails; staff in right-hand—left hand holds a ball—in the left, four-pronged symbol. Legend Pehlevi.

This is a representation of the gold medal found in the sepulchral monument of the king at Kabul—on the legend we have besides OOH—the letters probably MV or MT: if these be also numerals, they may express the years of his reign or of his dynasty.

Kabul, 28th Nov. 1833.



II.—*Journal of a Route from Dera Ghazi Khan, through the Veziri Country, to Kabul.* By Dr. Martin Honigberger, in a Letter to Captain C. M. Wade, Pol. Agent at Lúdiána. Plate XIV.

[Read at the Meeting of the 20th March.]

The annual *kafila* of the *Lohánís* was very late in assembling at *Dera bend* this year. We did not leave that place until the 18th of May, and reached *Kabul* on the 28th of June. The heat of the weather during our journey was excessive. It was greater than that of *Lahor*. In tents the thermometer rose to 38 Reaumur. Several persons perished from the effects of the heat, as well as a horse belonging to me.

It has proved an arduous and fatiguing journey. The road through the hills was extremely difficult, and strewn over with large stones. It was so narrow in some places as not to admit the passage of a loaded camel. They were constantly falling down precipices with their *kajawas*, and a good deal of property was sacrificed on the road from these accidents. No exertions were made with success at the time to recover it. On reaching the halting place, people were seen complaining in every direction of the loss of something; but those who formed the last part of *kafila* generally collected the property lying on the road, and delivered it to the owners on their arrival.

From the time we entered the hills, until we reached *Demendí*, we were in constant alarm of the *Vezirís*. They did not however shew themselves in such force this year as they usually do, yet they did not forego their habitual depredations, and notwithstanding the vigilance of the armed men of our party, who were to be seen flourishing their arms and beating *nakáras* along the line, the *Vezirís* succeeded in carrying off several camels. Those that they could not take away, they killed on the spot, and made the best of their way to their fastnesses in the hills.

At night they would descend and visit our camp, when if they found that our guards were not on the alert, they would steal any property that they could lay their hands on. There was no vestige of population where we were infested by these plunderers, and consequently the mer-

chants who frequent this route provide themselves with a stock of provisions sufficient to last them through the *Vezirí* country before their entrance into the hills.

As soon as we had passed the limits of the *Vezirí* tribe, we came in contact with the *Suleiman kheil*, who resemble the *Vezirís* in their predatory habits, and like them have the virtue not to take the life of their victims. When a man falls into their hands, they strip him of every thing they find about him, and let him go. On the same principle of forbearance, if any of these freebooters fall into the hands of *Lohánís*, they spare his life, but inflict every other kind of injury on him, such as stoning and beating with clubs, pulling off his beard, and setting it on fire. In fact, they use almost every species of torture short of death. On the arrival of a *kafila* among the *Suleiman* tribe, they come and barter ghee, curd, ropes, and such like articles, with the merchants, for clothes, which enables them to see and ascertain the situation of the property belonging to a *kafila*, and as the night falls, and the travellers retire to rest, these pests come to the camp and carry off such things as they have previously marked for their prey.

There is a singular custom among these people : their women form their hair into ringlets, which they throw over their head, so as to cover their eyes, and half of the face ; and when these damsels wish to use their eyes, they raise their heads backwards, so as to move these ringlets from the line of sight. The *Loháni* women invariably have a Venetian gold coin suspended on their forehead, and the generality of these people wear black-coloured clothes. Their tents are of the same colour. They speak the *Afghaní* language, which is very harsh and uncouth, compared with the Persian ; but the mercantile part of the tribe, who resort to *Kabul*, *Hindustan*, and *Bokhara*, have a knowledge of *Hindustani*, *Persian*, and *Turki*. Their wives are of great use to them. They share their toils, load their camels, pitch their tents, and perform every other domestic duty. On their journeys they travel in *kajawas* two and two on each camel. During the hot season, these people leave their homes and move towards *Gheznín*, to pass their time in the neighbouring mountains, which possess a cool and temperate climate from their superior elevation. They generally pass two months on this migratory excursion, and remain the rest of the year at *Déra bend*. There may be altogether about one thousand families of these *Lohánís*, four hundred and fifty of which reside at *Selkhir*, a place which they inherit from their forefathers, and the others live at *Kará bágh*. They maintain a standing force of two hundred horse, besides a portion of foot soldiers. About one hundred of them separated from us at the fortress of *Kherúti*, and went towards *Kandahar*. They have altogether ten

thousand camels of burden belonging to them, and trade in all the productions of *Hindústán*. Large quantities of indigo are exported annually by them from *Multán*, *Bháwelpur*, *Déra Ghází-Khán*, to *Khorásan* and *Bokhára*. Four lakhs of rupees is the estimated amount of duties which they pay every year to different branches of the *Cabul* Government, according to the following details, viz. two lakhs at *Cabul*, one lakh at *Gheznín*, and one lakh at *Bamián*.

In the course of my journey I intended to have made a collection of scarce botanical specimens, but partly owing to the extreme heat which had parched the vegetation, and partly to the ravages of locusts, I could not collect many, but have obtained a few, which I preserve. I wished very much to visit the *Gúl* mountain, for the purpose of collecting plants. It is said to be remarkable for the richness and variety of its vegetation; but I was advised not to make the attempt, as the *Hazáras*, to whom the district of *Kará-bágh* belongs, are in a state of rebellion. The *Hazáras* are a very extraordinary people, and have very uncommon features; they have little eyes, small noses, and thick ugly lips, with scarcely any beards: those who have any, merely possess a few scanty hairs.

When I was leaving *Déra Ghází-Khán* and *Damán*, the people had reaped their spring crops. On arriving midway at *Gheznín*, I was surprised to find that the grain had only just begun to spring up. In *Damán*, the thermometer stood at 38 Reaumur, and on ascending the range which forms the proper limit of *Khorásan* in this direction, it fell to 27, which is nearly as cold as *Simla*. The difference in the climate of the two places is distinguished by a great change in their vegetable productions. The sugar-cane, which grows at *Damán*, is not produced here. On approaching *Khorásan*, we began to feed our camels on a herb which is called "*turk*," produced in abundance in this quarter.

There has been an extraordinary fall of snow this year in *Cabul*. The oldest inhabitants of the city do not remember ever having witnessed such a severe winter. On the 5th of June, the thermometer at *Cabul* ranged from 15° to 25° Reaumur, (66° to 89° Fahr.)

It was my intention on my arrival at this place to accompany a *káfila*, bound to *Bokhára*, which was ready to start the next day, but Nawáb JABBAR KHAN would not let me depart without spending some days with him. He informed me that BÉDERUDDIN, the great merchant who conducts the trade between *Cábul* and *Bokhára*, would set out for *Turkistán* in a short time, and I could proceed with him. I have accordingly deferred my departure.

There is an European here by name MASSON. He was several years in the Punjab. It appears that he has also been to *Tabriz*, and has lately come to *Cabul* by the way of *Belochistán*; he resided some time at *Bami-*

am, where he amused himself in making excavations, and has succeeded in finding several idols. At *Cabul*, he has been engaged in the same kind of pursuit, and has been rewarded here also by his discovery of several idols quite entire. Among his discoveries is an inscription on a piece of paper made of the leaf of a tree, but which unhappily is so worm eaten and injured by the lapse of time as not to be legible.

The commendatory letter which you wrote to SYED KERAMET ALI, respecting me, has been delivered to him ; he frequently visits me, and shews me every attention in his power. A *káfila* from *Bokhara* is expected here either to-day or to-morrow. Nawab JABBAR KHAN is very anxious to procure some platina, for making experiments in alchemy ; the mysteries of which, the credulous natives of this country labour in vain to discover.

I send you herewith a rough map of the country lying between *Cabul* and *Díra Ghízi-Khán*, which we traversed, and hope that it will be acceptable, notwithstanding its imperfect execution from my want of skill as a draughtsman. (See the accompanying Plate.)

III.—*On the Aptitude of the Himálayan Range for the Culture of the Tea Plant.* By Dr. H. Falconer, Supt. of the H. C. Bot. Garden, *Seharunpur*.

[Extracted from a Letter to G. J. Gordon, Esq. Secretary to Committee of Tea Culture.]

The most productive tea districts in China, according to all accounts, lie in the maritime provinces of *Fokien*, *Kyanti*, and *Kyang-nau*, chiefly between $27^{\circ} 30'$ and 31° N. lat. and long. 112° to 117° . One kind, *Lu-ngau-cha* (a superior sort of Hyson) is said by the Jesuit missionaries to be produced so high north as 38° and E. long 100° , and another, *Paoul-cha*, brought from the province of *Yunnan*, is said to be procured from mountains in the lat. of 25° on the frontiers of *Ava* and *Pegu*. The tea plant is grown on the sloping sides of mountains or in valleys, but chiefly at the foot of mountains. It is also produced in level tracts, but less advantageously. Besides the explicit information given by Dr. ABEL, from actual examination of one district, it is sufficiently certain that the rock formations in most of the tea districts, are chiefly primary, from their being productive of metals which are only found in such formations. The best tea soils are said to be light, gravelly, sandy, and whitish (*blanchatre* in DUHALDE, probably calcareous), with little accumulation of vegetable mould. LE COMTE says, the best Tea is produced in a gravelly soil, the next best in a light or sandy soil, and the inferior in a yellow (*jaune*, probably clayey) soil. It is admitted on all hands that the teaplant thrives best with an open exposure to the south.

Sketch of a Route
from
DERA GHAZEE KHAN to CABUL
BY
Derabend and Ghuznee.



